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or with the exaggerated functioning of these processes in normal situations.

Realism reaches its full development in the realm of sex. The contents of chants and stories and the behavior of children are proof of this. One of the most difficult tasks of the resident agent in his capacity as school teacher is to check the lack of inhibition in the speech of children within school.

Cultural extraversion allows for great display of individual prowess in typical extraverted activities such as fishing, sports, games, and lovemaking. Economic patterns which necessitate group work for the good of the household or village act as a check, but this work is often competitive and places a premium on individual skill if the household or village is to triumph over competing groups. States of typical hysterical dissociation were formerly common among priests and medicine men when consulting lineage gods.

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In general, little check is placed on individual prowess and a man is honored for displaying his abilities. In the reciting of chants that symbolize triumph over another village or grief felt for a departed member of the community, wild movements, loud weeping, and hysterical displays of emotion are common and proper. Good taste also permits conversation or oratory to be accompanied by vigorous body movements, gestures, and intense dramatization of climactic moments. People are noisy in conversation (unless prudence dictates the whisper); they enjoy loud laughter and shouting back and forth to each other. Children, too, when not subdued by elders or by the presence of white people, engage in noisy games, in which singing and excited movement are appropriate. There are of course a few individuals who do not conform to this pattern. But in the matter of deciding what is good taste, this characterization is not false to the cultural ideal.

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The chief virtues for the man are those grouped around technical excellence at craft and other economic activities, and skill at lovemaking. Those for the woman parallel these: they are economic and craft virtues, virtues of physical excellence and bodily strength, and again, skill at lovemaking. It is to be noted that these activities are extraverted feeling activities. Along with them goes an appreciation of, and single-minded attention to, the cultivation of the senses. The culture is sensuous but not sensual. The chants are full of explicit reference to the beauty of the human body as tested by sight, smell, and feeling, to the love of flowers and plants, to the keen joy in the slightest beauty of the physical environment. This cultivation of feeling, a cultivation which is hardy and vigorous and in no sense to be equated with the pale vision of the esthete, reaches its highest development in the symbolisms of sexual intercourse. Around the sexual act itself has been constellated a naturalistic play activity and delight in associations derived from close study of nature that render the Pukapukan interest in this major fact of life one that is the reverse of the gross and sensual. The Pukapukan

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